'open doors upon truth, negatively by destroying opposite errors, positively by preparing an element in a new constructive hypothesis. But, pushed too far, this view of things leads to the negation of the whole aim of philosophy, which seeks for knowledge and not for chaos and which cannot fulfil itself if the last word of knowledge is the Unknowable, but only if it is something, to use the words of the Upanishad, which being known .all is known. The Unknowable—not absolutely unknowable, but beyond mental knowledge—can •only be a higher degree in the intensity of being of that Something, a degree beyond the loftiest summit .attainable by mental beings, and, if it were known as it must be known to itself, that discovery would not destroy entirely what is given us by our supreme possible knowledge but rather carry it to a higher fulfilment and larger truth of what it has already gained by self-vision and self-experience. It is then this Something, an Absolute which can be so known that all truths can stand in it and by it and find there their reconciliation, that we must discover as our .starting-point and keep as our constant base of thinking and seeing and by it find a solution of the problem; for it is That alone that can

carry in it
.a key to the paradoxes of the universe.
This Something is, as Vedanta insists and as we
have throughout insisted, in its manifest nature
Sachchidananda, a trinity of absolute existence,
consciousness and bliss. It is from this primal truth
that we must start in approaching the problem, and